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tem can be complete, either in a public or a scientific sense, which does not include in the scope of its theory the moral functions of the State and the ethics of international intercourse. When, in the schools of all civilized countries, the young are taught that moral obligation does not end with national frontiers, that states are moral entities subject to the great principles of ethics, and that treaties once freely accepted are sacred; when national history has learned to be fair and honest in its representation of other nations; a new era of human development will be opened, and diplomacy will enter upon a new period of efficiency."

LA PSYCHOLOGIE DES ROMANCIERS RUSSES DU XIX. SIÈCLE. By *Ossip-Lourié*. Paris: Félix Alcan. Pp. xv, 438. Price, 7 fr. 50 .

In the introduction to his "Psychology of the Russian Novelists of the Nineteenth Century," Prof. Ossip-Lourié of the New University at Brussels furnishes a compendious review of Russian literature. His account begins with the oral expression of the confused beliefs of semi-barbarous pagans and their earliest epics. It follows the history of letters through the early monkish influences, the rise of intellectual culture with the introduction of printing, and the century and a half of further development which succeeded, until Peter the Great with the importation of Western civilization ushered in a new era. This flourishing epoch was followed by a period of imitators and critics, who gave place about 1830 to a "host of poets, novelists, dramatists, essayists, and philosophers who drew from themselves and their surroundings the fundamental elements of their works." But M. Ossip-Lourié says that in the last century the novel has had the greatest significance in Russian literature. Before Gogol the novel (or rather the story) had kept within the poetic regions of pure imagination, but since his time it has reproduced faithfully actual life with its unattractive features as well as its beauties.

Each of the great Russian novelists has risen from different social surroundings, and gives us in his work, the spirit, ideas, customs, and aspirations of his particular station. The Russian novel is made up of forces issuing from all the classes that constitute the nation, so that, taken as a whole, it gives a faithful likeness of Russian society in the nineteenth century. However, the Russian novelists are not simply portrayers of the customs of their times. They are intellectual creators, introducing into literature a new manner of thinking, and of depicting life and men. Each of them is dominated by a particular type of mind and imagination which governs both his individual and his artistic life. He sees the world through his own emotions, sentiments, and ideas, through that infinite procession of images and conceptions that he was within himself. By understanding his personality we can

better comprehend the characters that he creates, the types that he analyzes, the conditions which he presents.

The object of this present work is to study each of the Russian novelists under the different aspects of his personality and literary talent; to establish the psychological and intellectual state of each writer by the characteristic features of his life; to dissect, analyze, and define the work of each by the internal evidence of that work. After pointing out the importance of psychology in connection with literary criticism, M. Ossip-Lourié studies in turn the life and work of Gogol, Tourguenev, Gontcharov, Dostoievsky, Tolstoy, Gaichine, Tchekov, Korolenko, Maxim Gorki, and several minor writers. While showing forth the immense individual effort of these authors, he admits that no other literature has produced so many cases of pathology of the will as the Russian novel. This phenomenon is accounted for by the distinctive peculiarities of social life in Russia.

In his conclusion M. Ossip-Lourié sketches in bold outlines a psychology of Russian classes. He says that the ruling class has still remained Asiatic at heart under a veneer of civilization. The people have always been sacrificed and kept beneath the yoke of bondage. One might even say that they have been purposely inebriated in order that they might continue resistless and incapable of revolt. There is an intellectual liberal class of which a small minority strive valiantly for liberty; but the greater number have the desire without the will to oppose the elements of despotic force. They love liberty in the abstract, but they believe it is compatible with czarism, and that a social transformation can be brought about by peaceful methods. They are too indolent to do any good, and they do harm in that they prevent the progressives from acting. These last are but a small party with abundant energy and will, but no means to carry out their purposes. Many of them are found among the impetuous undergraduates of the universities.

The book closes by urging the necessity of a frank and loyal union of all the vital forces of Russia, and claims that Europe as a whole ought to consider it a moral duty to come to the aid of the slowly developing civilizing forces there.

ESQUISSE D'UNE HISTOIRE GÉNÉRALE ET COMPARÉE DES PHILOSOPHIES MÉDIÉVALES. Par *François Picavet*, directeur-adjoint à l'Ecole pratique des Hautes Etudes. Paris: Félix Alcan. 1905. Pp. xxxvii, 366. Price, 7 fr. 50.

It is well known that Leo XIII was a very enthusiastic adherent of St. Thomas, and has done much to restore the influence of Thomism in these latter days. Undoubtedly St. Thomas has been the representative thinker of the church; yet, after all, the man who swayed not only Thomism but the entire Mediæval philosophy, was that ancient mystic, Plotinus. According